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REPORT

OF THE

SUPERINTENDENT, ARCHÆOLOGICAL SURVEY, BURMA,

FOR THE

YEAR ENDING 31ST MARCH

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TABLE OF CONTENTS.

RESOLUTION ON THE REPORT OF THE SUPERINTENDENT, ARCHÆOLOGICAL SURVEY, BURMA, FOR THE YEAR ENDING THE 31ST MARCH 1906.

	Para.	*Page.*
Working of the Archæological Department	71	1
Lists of monuments worthy of preservation being compiled	72	ib
Excavation work postponed	73	ib
Office transferred to Mandalay	74	ib
Energy and interest displayed by the Superintendent, Archæological Survey, acknowledged	5	2

REPORT OF THE SUPERINTENDENT, ARCHÆOLOGICAL SURVEY, BURMA, FOR THE YEAR ENDING THE 31st MARCH 1906.

PART I.

SECTION I.

	Para.	*Page.*
Programme for past year	1	1
Severance of connection with Phayre Museum	2	ib
Programme for ensuing year	3	ib
Proposed postponement of investigation into prehistoric sites and lake dwellings ...	4	2

SECTION II.

Combination of Archæological duties with those of Chinese Examiner	5	2
Tours and localities visited	6	ib
Curtailment of tours	7	3

SECTION III.

Conservation of buildings	8	3
Execution of duties defined by the Government of India...	9	ib
Excavation of sites	10	ib

SECTION IV.

Revised lists of monuments called for from districts	11	3
Manner of dealing with revised district lists	12	4

SECTION V.

Excavations at Pagan	13	4

SECTION VI.

Amount expended on archæological works	14	4
Repairs at Pagan	15	ib
Supervision by Public Works Department	16	5

SECTION VII.

Sickness among clerical staff and frequent removal of office	17	5

PART II.

SECTION I.

Conservation works at Pagan : Kyaukku temple	18	5
Conservation works at Pagan : Nayagôn pagoda	19	ib
Conservation works at Pagan : Sulamani pagoda	20	6
Description of the Mandalay Palace Spire	21	ib
Innovations introduced in reconstructing the Mandalay Palace Spire	22	ib

SECTION II.

Excavation at Peikthano in Magwe District	23	7
Copies of an article sent to local officers	24	ib
Work done for Superintendent, Gazetteer Revision	25	ib
Ancient capitals of Pinya and Myinzaing	26	8
Monograph on Stone-carving	27	ib
Burmese Buddhism derived from China in fourth century, A.D.	28	ib

ARCHÆOLOGICAL FINDS.

	Para.	*Page.*
English tombstone at Mergui	29	9
Tile found at Nandawya village, Mergui	30	ib
Impressions of a Pôli seal forwarded by the Director-General of Archæology	31	ib
Chinese bell found in Mysore	32	ib
Talaing inscriptions found at Pegu	33	ib
Votive tablet from Pagan	34	ib
Siamese inscription found at Pagan	35	10
Votive tablet found at Paunglin	36	ib
Inscriptions found at Amarapura	37	ib
Plan of Mandalay Palace Spire (Sectional elevation)		
Plan of Floor and Ground Plan of Mandalay Palace Spire.		

RESOLUTION

ON THE

REPORT OF THE SUPERINTENDENT ARCHÆOLOGICAL SURVEY, BURMA,

FOR THE YEAR 1905-06.

Extract from the Proceedings of the Government of Burma in the General Department,—No. 2A.-22, dated the 14th July 1906.

READ—

Report of the Superintendent, Archæological Survey, Burma, for the year 1905-06.

RESOLUTION.—Since the report was received the lines on which the Archæological Department will work henceforward have been laid down afresh by the Government of India, and certain changes have been made in the constitution of the Department, but the duties of the Superintendent of Archæological Survey remain the same as those hitherto performed by that officer under the title of Government Archæologist. The work accomplished during the year under report has been of a varied nature. The most important feature was the repair and restoration of the Palace spire at Mandalay and of various buildings at Pagan. Epigraphy has received its due share of attention, while the preparation of a monograph on stone-carving was a useful contribution to the history of Oriental Art.

2. The superintendence of the work of restoration and repair is of great importance, and will be continued during the year 1906-07, although it does not figure in the programme laid down in paragraph 3 of the Report. Only eight buildings were added to the list of those conserved at the public expense. The case of the Salin Monastery in Mandalay which is referred to in paragraph 8 is still under consideration. Lists of monuments and other objects of archæological interest, which are thought worthy of preservation under the Ancient Monuments Preservation Act are being compiled by local officers with the co-operation of the Superintendent, but the selection of representative monuments from these lists will require much care and discretion. The funds at the disposal of the department are limited, and the rigorous exclusion of all buildings and other objects, the interest of which is not strictly archæological, is essential if the list is not to exceed due limits. Action under the Ancient Monuments Preservation Act, 1904, has been deferred in order that the views of the Director General of Archæology may be obtained.

3. The Superintendent has been requested to postpone for the present the work of excavation. Sir Herbert White considers that the opinion of the Director-General of Archæology should be obtained on the detailed proposals for excavation which were submitted. It would be matter for regret if the valuable results which may be expected from excavation at Yathemyo and elsewhere in Burma and the Shan States were endangered by undue precipitation and the absence of expert advice.

4. The abolition of the appointment of Adviser on Chinese Affairs was sanctioned during the year of report. The present arrangement under which

Mr. Taw Sein Ko is also Examiner in Chinese is subject to reconsideration should it be found that his duties as Examiner interfere with the efficient performance of his archæological duties.

In accordance with the opinion expressed by the Director-General, the office of the Superintendent has been moved to Mandalay, where much conservation work is at present in progress and which is a more convenient centre than Rangoon for the general supervision of archæological work.

5. The Lieutenant-Governor acknowledges the energy and interest displayed by Mr. Taw Sein Ko.

By order of the Lieutenant-Governor of Burma,

F. C. GATES,

Chief Secretary to the Government of Burma.

REPORT

OF THE

SUPERINTENDENT, ARCHÆOLOGICAL SURVEY, BURMA,

For the Year ending 31st March 1906.

FIRST PART.

SECTION I.

Office Work, giving details of Programme carried out and of Programme proposed for ensuing year.

The programme for 1905-06 consisted of the following items:—

Programme for past year.

(i) The Architectural Survey of the Palace buildings, Mandalay (to be continued).—Nine drawings and three photographs were added to the collection. The Architectural Surveyor, who was engaged on the work, was deputed to Pagan, for about four months, in connection with the preparation of photographs for the Monograph on Stone-carving, and of maps, plans, drawings and photographs for the excavation of prehistoric sites.

(ii) The preparation of an illustrated article on Burmese Epigraph for incorporation in the "Journal of Indian Archæology" (to be continued).—The collection of materials for the article has been completed, and it is expected that the article will be compiled and despatched to the Director-General of Archæology in the course of the current year.

(iii) The formulation of proposals for the conservation of Archæological buildings; the excavation of prehistoric and other sites and the supervision of the repair and restoration of buildings maintained by the Public Works Department.—Proposals were submitted for the conservation of eight buildings or groups of buildings; and further proposals were held in abeyance in view of the revised lists compiled by the district officers. Excavation was confined to Pagan on the suggestion of the Director-General of Archæology; and the repair and restoration of the following buildings was supervised: the Palace Spire, Mandalay; the walls of Ananda Pagoda, Manuha and Nanpaya Temples, Kyaukku, Thamiwhet and Hmyathat-Ônhmins, Bidagat Taik (old Museum), Sulamani and Nagayôn Pagodas,—all at Pagan.

(iv) The investigation of the lake dwellings in Upper Burma.—This item was held in abeyance for want of time.

2. In March last, the exhibits of the Phayre Museum were moved from York Road to the New Public Offices, and the Archæological Department severed its connection with them.

Severance of connection with Phayre Museum.

3. For the ensuing year ending 31st March 1907, the following programme has been provisionally approved by the Local Government:—

Programme for ensuing year.

(i) The Architectural Survey of the Palace Buildings, Mandalay (to be continued).

(ii) The preparation of an illustrated article on Burmese Epigraphy for incorporation in the "Journal of Indian Archæology" (to be continued).

(iii) The compilation, from the lists furnished by the district officers, of a record of representative monuments considered worthy of repair and conservation.

(iv) The excavation of the prehistoric site of Yathemyo near Prome, and the investigation of the lake dwellings at Inleywa in the Southern Shan States.

(v) The compilation of an account of the excavations undertaken at Pagan during the cold season of 1905-06.

(vi) The compilation of an account of the 25 archæological buildings at Pagan, which are maintained by the Public Works Department. I am told that the work of conserving all these monuments will not be completed till about two years hence; but it is essential that a record of them should be undertaken at once.

Proposed postponement of investigation into prehistoric sites and lake dwellings.

4. The execution of item (iv) may be postponed till 1907-08, as it is desirable to continue the excavations at Pagan during the current year, in order to have them finished once for all. During the past year, I had expected to spend from four to eight weeks on this work alone, but was unable to put in more than six days in March last, owing to the visit of Their Royal Highnesses the Prince and Princess of Wales to Rangoon, and of General de Beylie to Pagan, whom I had to show round, and to the removal of the Phayre Museum exhibits from York Road to the New Public Offices, and of the Archæological office from Rangoon to Mandalay, which I had to supervise personally.

SECTION II.

Tours and Inspection of Buildings and Sites.

Combination of Archæological duties with those of Chinese Examiner.

5. With effect from the 2nd October 1905, the appointment of Adviser on Chinese Affairs was abolished, and, in its stead, was created that of Examiner in Chinese. I was ordered to hold the new appointment in addition to that of Superintendent, Archæological Survey.

Tours and localities visited.

6. The following statement shows the time spent on each tour and the places visited:—

Year.	Object of journey.	Number of days.
1	2	3
1905.		
June 4th to July 4th ...	To conduct Chinese examinations at Lashio, Bhamo, and Myitkyina, and to inspect archæological buildings at Mandalay.	30
July 14th to 31st	To meet the Lieutenant-Governor at Pagan and inspect archæological buildings.	17
September 1st to 18th ...	Visited Pagan to write a Monograph on Stone-carving ...	17
October 8th to November 9th	Inspected the Mandalay Palace and sent copy of Inspection Note to Executive Engineer; met Executive Engineer, Shwebo Division, at Tupayôn Pagoda, Sagaing, and discussed the principles of conserving it, and the question of constructing a shed for the storage of numbers of inscriptions lying scattered in its vicinity; conferred with Deputy Commissioner, Sagaing, about the revised lists of monuments required by the Local Government, and the action to be taken under the Ancient Monuments Preservation Act; accompanied Deputy Commissioner, Mandalay, to inspect Patodawgyi Pagoda at Amarapura, which had been dug into by thieves; again visited Amarapura to inspect notable pagodas; and, at Maymyo, discussed with Superintending Engineer, Mandalay Circle, about the construction of the Palace Spire and the conservation of other archæological buildings in his Circle.	32
December 10th	To inspect and report on Chinese Buddhist Scriptures discovered at Pegu.	1
December 15th to January 10th	Visited Mandalay and Pagan to supervise the repair and restoration of archæological buildings and to select sites for excavation at latter locality. Wired for by Local Government to show round the Shwe Dagôn Pagoda at Rangoon Their Royal Highnesses the Prince and Princess of Wales.	26
1906.		
January 26th to February 16th	Under the orders of the Lieutenant-Governor, to show round, at Pagan, General de Beylie, a French *savant*, who had come armed with credentials from the Secretary of State for India.	21
March 13th to 24th ...	Visited Pagan to conduct excavations.	11
		155

Curtailment of tours as district lists were not ready.

7. I was out on tour for 155 days, of which six were spent on excavation work at Pagan. If the revised lists of monuments compiled by Deputy Commissioners had been ready, as was expected, in November 1905, my tours would have considerably been extended.

SECTION III.

Recommendations made during the year for Conservation or Excavation.

Conservation of buildings.

8. During the year 1905-06, the Local Government agreed to conserve, at the public expense, nine additional buildings, of which one, the Salin Monastery, is situated at Mandalay, and the rest, which are pagodas, are at Pagan. Proposals for conservation were submitted in respect of eight buildings, of which four are at Mandalay, three at Sagaing, and one at Thayetmyo.

Execution of duties defined in paragraph 6 of Revenue and Agricultural Department Resolution No. 26—28-2, dated 7th July 1903.

9. It may be premised that no officer of the Public Works Department has yet taken any initiative in formulating proposals for the conservation or restoration of ancient monuments, and that, so far as this Province is concerned, clause (1), paragraph 6 of Revenue and Agricultural Department Resolution of the Government of India No. 26-28-2, dated the 7th July 1903, has remained inoperative. The carrying out of the duties defined in that paragraph have devolved entirely on the Archæological Officer. Under clause (2), he submitted from year to year, proposals for the conservation or repair of ancient buildings, which had come to his notice during the course of his tours, and the 46 buildings now maintained at the public expense are the result of his unaided efforts. Under clause (3), all plans and estimates for all works of conservation and repair, which were prepared by the Public Works Department, were invariably passed by him. Under clause (4), he assisted in the supervision of the following works of conservation while they were in progress: the Palace Spire, Mandalay; the Nagayôn and Sulamani Pagodas, and Kyaukku, Thamiwhet and Hmyathat-*Ônhmins* (caves), Pagan, which were repeatedly inspected. In January 1906, he met, at Pagan, Mr. Cuffe, Executive Engineer, Meiktila Division, and Mr. Lambert, Subdivisional Officer, Myingyan, and accompanied them in visiting the Sulamani Pagoda, and the Kyaukku, Thamiwhet and Hmyathat-*Ônhmins*, and assisted them with his advice. He also brought to the notice of Mr. Cuffe the alterations and repairs in the Nanpaya and Manuha temples and the old Museum, which, in his opinion, were likely to affect the architectural and historical interest of the buildings. Finally, he furnished Babu Guha, Public Works Department Upper Subordinate stationed at Pagan, with instructions for the preparation of detailed plans and estimates for the conservation of the Damayangyi, Ngakywè Nadaung, Patothamya, Petleikpaya, Sapada, Shwesandaw, Myinkaba and Seinnyet Pagodas at Pagan.

Excavation of sites.

10. If sufficient time is available, it is proposed to undertake the excavation of the prehistoric site of Yathemyo near Prome, and the investigation of the lake dwellings at Inleywa in the Southern Shan States. Yathemyo or Thare-kettara is referred to in paragraph 1 on pages 491 and 504 of Spearman's *British Burma Gazetteer*, Volume II. The locality is of undoubted antiquity, and excavation may yield most interesting results. The Inle or Yawnghwe Lake is described in the last paragraph on page 392 of Volume III, Part II of Scott's *Gazetteer of Upper Burma and the Shan States*. The lake has receded in some parts and old earthen pipe bowls are dug up in considerable numbers. Excavations may be conducted at Maw Li Hsat (Ta Yaw) and its neighbourhood.

SECTION IV.

Progress made in the Preparation of the Provincial List of Ancient Remains.

Revised lists of monuments called for from districts.

11. In May 1905, all Deputy Commissioners, except those serving in the Arakan Division, were asked to send in to the Commissioner, by the 1st November following, revised lists of all important monuments in their districts reflecting the history and religion of the people, from which the Superintendent,

Archæological Survey, would abstract a record of selected representative monuments considered worthy of repair and conservation. On the representation of the Commissioner of the Tenasserim Division, the date when these lists should reach the Secretariat was extended to the 1st May 1906.

Manner of dealing with revised district lists.

12. On receipt of these lists, I shall, after personal inspection and local enquiry, formulate proposals for the preservation of the monuments either by —

(i) maintenance by the Public Works Department at Government expense;
(ii) protection under the provisions of the Ancient Monuments Preservation Act, 1904;
(iii) the formation of Trusts under section 539 of the Code of Civil Procedure;
(iv) the informal appointment of Trustees by Deputy Commissioners, on the nomination of village elders, in the case of monuments, which, though possessing an archæological interest, do not possess funds or landed property.

From an archæological point of view, the divisions may be arranged as follows, in the order of their importance :—

Upper Burma.

I. Mandalay Division.	III. Meiktila Division.
II. Sagaing Division.	IV. Minbu Division.

Lower Burma.

V. Pegu Division.	VII. Tenasserim Division.
VI. Irrawaddy Division.	VIII Arakan Division.

The lists for Arakan were revised by the late Dr. Forchhammer.

It appears to me that the revised lists should be dealt with in the above order. Mandalay, Amarapura, Ava, Sagaing and Shwebo are still redolent of traditions and historical associations, which should be recorded before it is too late. Further, the first, second and fourth of these localities possess wooden structures of which a representative selection should be made for conservation as soon as possible. The final lists of monuments, whose preservation, in one form or other, has been sanctioned by the Local Government, should be printed, division by division, and copies should be distributed to the District and Public Works Department officers of that division, with instructions to see to the conservation or protection of the buildings mentioned in them.

SECTION V.

Accounts of detailed Surveys and Excavations.

Excavations at Pagan.

13. No detailed surveys were undertaken. Excavations were made at Pagan late in March 1906, and a full account is reserved for publication either in the next Provincial or Imperial Report.

SECTION VI.

Account of Conservation Works proposed, carried out, or in progress, and of the Expenditure incurred on them.

Appendix C.

Amount expended on archæological works

14. The total amount of expenditure incurred on archæological works during the year 1905-06 was Rs. 72,123, as compared with Rs. 29,905 incurred in the previous year. Of this amount, more than one-half, namely, Rs. 41,592 was spent on the reconstruction of the Spire of the Mandalay Palace, which will be completed on the 15th June next.

Appendix C.

Repairs at Pagan.

15. The principal works of conservation at Pagan consisted of the following buildings: Kyaukku—*Ônhmin*, which cost Rs. 2,696; Nagayôn Pagoda, Rs. 3,182; and Sulamani Pagoda, Rs. 10,053.

Supervision by Public Works Department.

16. These works were inspected by Mr. Cuffe, Executive Engineer, Meiktila Division, in January last; and Mr. Lambert, Subdivisional Officer, Myingyan, has been instructed to visit Pagan at least twice a month.

SECTION VII.

Notice of Subordinates and their Work, and of changes in Personnel.

Sickness among clerical staff and frequent removal of office.

17. Owing to the breaking out of plague and the generally unhealthy nature of the climate, my clerical staff suffered much from sickness between April and May in 1905 at Rangoon, and between February and March in 1906 at Mandalay. They, however, continued to give satisfaction. Since the creation of the Archæological Department in 1899, my office has been moved five times, from place to place. Frequent changes of quarters interfere materially with the progress of archæological research, and I hope to be able to arrange for permanent accommodation at either Mandalay or Maymyo.

SECOND PART.

SECTION I.

Full account of works of Restoration and Preservation of important buildings and sites, of Excavations and fresh Discoveries.

Conservation works at Pagan: Kyaukku temple.

18. The Kyaukku—*Ônhmin* or temple, on which Rs. 2,696 was expended, is a remarkable building constructed partly of stone and partly of brick. It was erected by Narapatisithu in 1188 A.D., and consists of three terraces built against the precipitous rock-bound face of a ravine. Its stone carving is in a fair state of preservation, and represents, in a narrow compass, the complete ascendancy achieved by the Buddhist faith over Brahmanism. Figures with four faces or four hands, from the Hindu Pantheon, no longer appear, and even Indra, the powerful god of the sky, becomes the Recording Angel of Buddhism, and is made to kneel, holding offerings of flowers, while Brahma, the Creator of the Universe and the Chief of the Triad, assumes the *rôle* of a humble disciple of Buddha. The disrepair was mainly on the western face of the building, where the brickwork had been forced out of its original position owing to settlement and the leakage of rain-water. As it was found necessary to support the superstructure, the whole of the basement wall of the main portico, together with its moulding in stone, was restored as approximately as possible to its original condition. The terraces were all repaired with concrete, and a plain finish was given to the battlement walls. On the eastern side of the portico, an old door, which had been bricked up, was re-opened in order to improve the lighting of the interior. By the removal of obstructions, the upper rooms were lighted and ventilated. Although the repairs were comparatively extensive, efforts were successfully made to render them inconspicuous.

Conservation works at Pagan: Nagayôn Pagoda.

19. The Nagayôn Pagoda, built by Kyanzittha in 1064 A.D., marks an intermediate stage in the development of Indo-Burmese architecture, which reaches its culminating point in the Ananda Temple. With its portico and aisles, and its steeple-like *sikkhāra*, it looks, from a distance, somewhat like a mediæval cathedral. The fineness of the brickwork and the absence of the slightest interstices between the different layers of brick, aided, no doubt, by the remarkable dryness of the climate, have kept this as well as other equally important buildings at Pagan, in a fairly good condition. In repairing the Pagoda, the main work consisted in renovating the terrace and making it water-tight, in grouting all cracks, after the removal of unsound portions of brickwork and plaster, in edging the old plaster carefully, and in restoring the inner circuit wall.

Conservation works at Pagan: Sulamani Pagoda.

20. The Sulamani Pagoda is a five-storeyed building erected by King Narapatisithu in 1183 A.D., and is ornamented with frescoes depicting the manners and customs of a bygone age. In the torrid heat of Pagan, it was apparently intended to serve as a combination of a *stûpa* and *vihâra*, that is to say, to be a chapel or pagoda as well as a monastery. No doubt, it was also intended to be a self-contained institution, like the ancient colleges of Europe, because, in its immediate vicinity, traces exist of cloistered cells, lecture halls, chapels, the residence of the Master or Abbot, an ordination hall, a library, and a tank for the performance of ablutions. The building has much weathered; but the brick-work, strengthened by bond-stones, is still in a sound condition, in spite of the absence of plaster or cement on the outside. The work done is more of the nature of preservation than restoration. The stone paving was repaired, cracks in the arches were cut out and rebuilt; all loose plaster was removed carefully, the sound portions being edged to arrest further decay. Extreme care was taken not to injure any of the valuable frescoes. The steep portions of the stairways were eased out. All damaged brick-work was renewed; and the *sikkhâra* surmounting the whole building as well as the small pagodas at the corners were repaired and made water-tight.

Description of Mandalay Palace Spire.

21. The Mandalay Palace Spire adorns the King's Audience Hall and surmounts his Lion Throne, and is named by Sir George Scott, the author of "The Burman: his life and notions," the "Centre of the Universe." It is the most distinctive feature of the Palace and Government has decided to restore it. Its height above th ground level is exactly 198 feet, which is divided into the following sections (*vide* A—Drawing of sectional elevation).

(i) 26 feet 6 inches = *ti* or iron crown bound with 10 concentric bands surmounted with a small flag, and ornamented at the rim with sweet tinkling bells;
(ii) 31 feet 6 inches = *dubikâ*, which corresponds to the *sikkhâra* on a pagoda, and which invariably supports a *ti*;
(iii) 9 feet = *kalat*, a simulation, in wood, of a foliated lotus capital;
(iv) 85 feet 4 inches = the *Kun-hnabôn*, or seven pyramidal roofs;
(v) 34 feet 2 inches = the height of the chamber behind the Lion Throne;
(vi) 11 feet 8 inches = the height of the pillars above ground;
(vii) 6 feet 6 inches = the height of the pillars under ground.

The superstructure is supported on 36 teak pillars arranged in six rows in the form of a square (*vide* B—Ground plan). Each of the 20 pillars on the sides is 49 feet high, while each of the 16 pillars in the middle is 65 feet high, and the whole rest on a brick plinth 9½ feet in height. Much care was devoted to embedding the foot of each pillar in 3 feet of concrete. What is remarkable about the building is the disproportionately smallness of the area of its base as compared with its height. The ground floor measures only 66 feet square, and the wooden floor 72 feet square. Perhaps, the tapering form of the structure dispenses with the necessity of providing a larger base.

Innovations introduced by Public Works Department.

22. In reconstructing the Palace Spire, the innovations introduced by the Public Works Department aimed at lightening the structure without affecting its stability or durability, and consisted chiefly of doing away with one of the triple roofs and substituting iron sheet supports for the heavy planking used in stiffening its upper portion.

SECTION II.

The epigraphical, numismatic, exploratory and other works of the Department, and its bearing on historical research, including reports on special subjects in which important discoveries have been made or information collected. (A brief reference only is required to subjects on which special reports have been contributed to the General Archæological Report.)

Excavation at Peikthano in Magwe district.

23. In their Revenue and Agricultural Department letter No. 3745—97-2, dated the 24th November 1904, the Government of India suggested that some attention might be devoted to the prehistoric civilization of Burma, and particularly to the lake dwellings in Upper Burma, about which very little is, at present, known. As the ancient city of Peikthano, which is close to the modern village of Kôkkogwe in the Magwe district, is one of the reputed prehistoric sites of Burma, excavations were undertaken there in the open season of 1904-05 ; and an article on the subject, which is an attempt to lift the veil of mystery fallen upon an important epoch of ancient Burmese history, was contributed to the General Archæological Report. On the Palace site, three teeth of a large size were discovered, which were identified by Major Alcock of the Indian Museum, Calcutta, as the teeth of some ruminant, such as a bullock or buffalo. At Yetkan village, some charred bones and broken pieces of red unglazed pottery were found. By digging into two low mounds close to the southern wall of Peikthano city, seven funerary urns were unearthed, which were arranged in some sort of order. One remarkable feature of the excavation is, that no implement, weapon or ornament of stone or metal, or of any description, was found ; and one is left to base his theory or conjecture on the urns and the calcined bones deposited in them, together with the earthenware tobacco pipes picked up, from time to time, by the villagers in the course of cultivation. My personal impression is, however, that these *tumuli* were originally encased in brick and mortar and surmounted by temples, and that they were erected by a people who had attained to a fairly high degree of civilization. There is a uniformity in the thickness of the walls and the size of the bricks used ; and the plans of the City, Palace, and other buildings display, in a remarkable degree, geometrical symmetry and mathematical precision. Further, the proportionate shape and size of the urns and the tobacco pipes, and the exquisite ornamentation displayed on them, testify to the high perfection of the ceramic art attained by this forgotten people, who appear to be Kadu prisoners of war brought away in the fifth century B.C. from Mahâmyaing, in the Chindwin Valley, by Duttabaung, King of Prome.

Copies of article sent to local officers.

24. Copies of the article were sent to Mr. C. C. Lowis, I.C.S., Superintendent, Gazetteer Revision, and to Mr. H. Clayton, I.C.S., Settlement Officer, Katha, who was investigating into the origin of the Kadus.

Work done for Superintendent, Gazetteer Revision.

25. The Superintendent, Gazetteer Revision, enquired whether there was any recent information about Peikthano, an ancient capital in the Magwe district referred to at page 233 of the *Upper Burma Gazetteer*, Part II, Volume II. He was informed that there are two ancient cities called Peikthano. One in the Magwe district, and the other in the Upper Chindwin, to which the same traditions are attached. Each city was ruled by a Princess called the Peikthano Minthami, who possessed a fabulous drum, which, when sounded, would cause floods, thereby safeguarding the country against foreign invasion; and each of them was destroyed in 413 B.C. by Duttabaung, King of Prome, who had three eyes, one of which was divine. The King, by means of a stratagem, destroyed the miraculous drum, and the Princess destroyed his divine eye by similar means. A substratum of truth appears to be embedded in these traditions. Peikthano is the Burmanized form of Vishnu, and the Hindu God, Siva, has a third eye. The warring between Prome, whose ruler was three-eyed, and Peikthano, whose Queen was called Peikthano Minthami, appears to symbolise the struggle for supremacy between Saivaism and Vaishnavaism. Further, there is a tradition that, if a person is a native of Taungdwingyi, he belongs to the Kantu race, which may be identified with the Kadus of the present day, who preserve their distinct nationality amidst the Shans, Burmans, Chins and Kachins. The following inferences may be drawn from the above traditions. A Tibeto-Burman colony, which subsequently developed into the Burmese nation, settled down at Prome, which was then under Pyu or Shan domination, and accepted the Siva cult. A colony of Kadus, who

were also a Tibeto-Burman tribe, settled down at Mahâmyaing in the Chindwin Valley, and embraced the Vishnu cult. The struggle between Peikthano and Prome was due to differences of religious opinion rather than to a desire of territorial aggrandisement. Vaishnavaism finally succumbed; and Saivaism, in its turn, was, later on, absorbed by Buddhism.

Pinya and Myinzaing, two ancient capitals.

26. The same officer asked for information about Pinya and Myinzaing, two ancient capitals of Burma, and was referred to Chapter VII of Phayre's History of Burma.

Monograph on Stone-carving.

27. On the 30th August 1905, I received orders to write a Monograph on Stone-carving. I reached Pagan on the 4th September, and completed the work on the 14th. At Pagan, both sculpture and architecture were derived from Southern India, through Thatôn, which was conquered by Anawrata in the eleventh century. This conquest is a great land-mark in Burmese history. It resulted not only in the expansion and consolidation of Burmese dominion, but also in an outburst of architectural energy, the introduction of the Southern School of Buddhism, and the religious and commercial intercourse with Southern India and Ceylon, which infused a new spirit into the Burmese nation. The most celebrated buildings were erected between 1057 and 1284 A.D., *i.e.*, between the conquest of Thatôn by Anawrata and the invasion of Pagan by Kublai Khan. The period, during which stone sculpture flourished is even more limited, as it extended from 1057 to 1234 A.D. The earliest specimen of stone-carving is found in the Theinpaya at Myinpagan, one of the numerous ordination halls consecrated by Anawrata (1059 A.D.), and the latest in the Setkudaik, a lecture hall, built, in 1234 A.D., by Kyazwa Mingyi, who abdicated his throne in favour of his son, in order to devote himself to study and instructing others in the Buddhist scriptures. As falling between these two dates, may be mentioned the Nanpaya, erected, in 1059 A.D., by Manuha, the last King of the Talaings, whose sculpture, both on the exterior and interior, is unique; the Ananda Temple, built in 1090 A.D., by Kyanzittha, which still remains the grandest religious edifice in Burma, and the greatest store-house of statuary in stone; and the Kyaukku Temple, built, in 1188 A.D., by Narapatisithu against the face of a ravine, on the jambs of whose entrance are carved, in low relief, most interesting figures illustrating Buddhist cosmogony.

Burmese Buddhism derived from China in fourth century, A.D.

28. To the *Indian Antiquary* was contributed an article showing that sixteen Burmese Buddhist terms were borrowed from China and her translations from Sanskrit rather than from Ceylon and her Pâli literature, and stating that, for practical purposes, it may be accepted that Buddhism was introduced into Burma from China during the fourth century after Christ, when nine-tenths of the population of the latter country was Buddhist, and when the zeal and enthusiasm for the propagation of that religion had reached its highest point. The researches made appear to indicate that—

(i) before the conquest of Thatôn by Anawrata, King of Pagan, in the eleventh century A.D., the upper valley of the Irrawaddy professed the Mahâyânist School of Buddhism;

(ii) at Tagaung, Srikshetra, (Prome), and Pagan, in the early centuries of the Christian era, Chinese missionaries taught Buddhism in Chinese, side by side with Indian missionaries, who taught it in Sanskrit; but Chinese political influence being in the ascendant, Chinese monks were in greater favour and their teaching made greater headway;

(iii) Indian missionaries who visited China, and Chinese missionaries who visited India, reached their destination through Burma, their route being through Bassein and Bhamo;

(iv) Burma, being a half-way house between India and China, received the converging influences of Buddhism; but the latter country being the nearer neighbour, Chinese influences became predominant.

Archæological Finds.

English tomb-stone at Mergui.

29. An English tomb-stone was discovered at Mergui bearing the following legend :—

. . . . RE LYETH IN . . . .
. . . . BODY OF M . . . .
. . . . SAM WH . . . .
. . . . THIS LIF . . . .
. . . . DONI 168 . . . .
. . . . tor meus vivit ergo res . . .

It was deciphered by Mr. R. Grant-Brown, I.C.S, Deputy Commissioner, as follows :—

" HERE LYETH IN PEACE THE BODY OF MASTER
SAML WHITE
DEPARTED THIS LIFE
ANNO DONI 1687.
Redemptor Meus vivit-Ergo resurgam."

Tile found at Nandawya village, Mergui.

30. A tile bearing a legend was found in an old Pagoda at Nandawya village, Palaw township, Mergui district. The Deputy Commissioner was informed that the language was apparently Talaing or Siamese, and that the inscription could not be translated in this office, although it had been deciphered.

Impressions of a Pâli seal forwarded by Director-General of Archæology.

31. Judging by its calligraphy, the seal is about a hundred years old. The inscription on it consists of three extracts from the Buddhist Scriptures, which are known as " The first and last utterances of Buddha."

Chinese bell found in Mysore.

32. The Director of Archæological Researches, Mysore, forwarded, through the Director-General of Archæology, photographs of the Chinese inscription on a bell found there, for decipherment and translation. It was cast in 1741 A.D., and was dedicated to a Chinese Buddhist Temple in China, called " San Yüan Kung." The translation of the inscription is as follows :—

" May the Wheel of the Law revolve for ever !
A votive offering reverentially made to the ' San Yüan Kung ' Temple by the devotees, Wang Chih Lung and Wang Chih Hung.
May the Sun of Enlightenment increase in brightness !
An auspicious day in the 8th moon of the fifth year of the reign of Emperor Ch'ien Lung.
May the Empire and the people enjoy peace !
May the seasons be regular !
May the Emperor enjoy consolidated authority !
May the Emperor's authority penetrate into the remotest corners of the Empire !
May the people be contented !
May there be abundant harvests ! "

Talaing inscriptions found at Pegu.

33. At the instance of the Deputy Commissioner, Pegu, I inspected three Talaing inscriptions: two on the platform of the Shwehmawdaw Pagoda, and one on the Gaungzegyun Island. Owing to the absence of Talaing scholarship, no inscription in that language could be deciphered and translated, for the present.

Votive tablet from Pagan.

34. At the request of Mr. R. Sewell, I.C.S. (retired), London, the inscription on a votive tablet from Pagan belonging to the eleventh century A.D. was translated as follows :—

" With a view to attaining Buddhahood, these figures are made of the twenty-eight Buddhas, who have crossed to the other shore and are enjoying peace."

The inscription will be published in the journal of the Royal Asiatic Society, London.

Siamese inscription found at Pagan.

35. Two copies of a Siamese inscription found at Pagan, in a pagoda of the thirteenth century A.D., were sent to Colonel G. E. Gerini, Bangkok, for publication in the journal of the Siam Society.

Votive tablet found at Paunglin in Minbu district.

36. A tablet was forwarded by the Commissioner, Minbu Division, for decipherment and translation. There are two legends: one below the figure of Buddha, which is in Sanskrit, and the other on the lower rim of the tablet, which is in Pâli. The latter legend has been translated as follows :—

"This votive tablet is made by His Majesty Aniruddhadeva with his own hands, with a view to attain Nirvâna."

The term "Aniruddha" does not occur in Pâli: it is a pure Sanskrit name, the Pâli form being "Anuruddha," which is corrupted to "Anawrata" in Burmese. The "Aniruddha" of the tablet may be identified with Anawrata, the hero-king of Pagan, who conquered Thatôn in the eleventh century A.D., and established the Southern School of Buddhism in the Upper Valley of the Irrawaddy. The very name "Aniruddha" proves, if any additional proof is required, that, at Pagan, Sanskrit preceded Pâli in being used as a vehicle of Buddhism.

Inscriptions found at Amarapura.

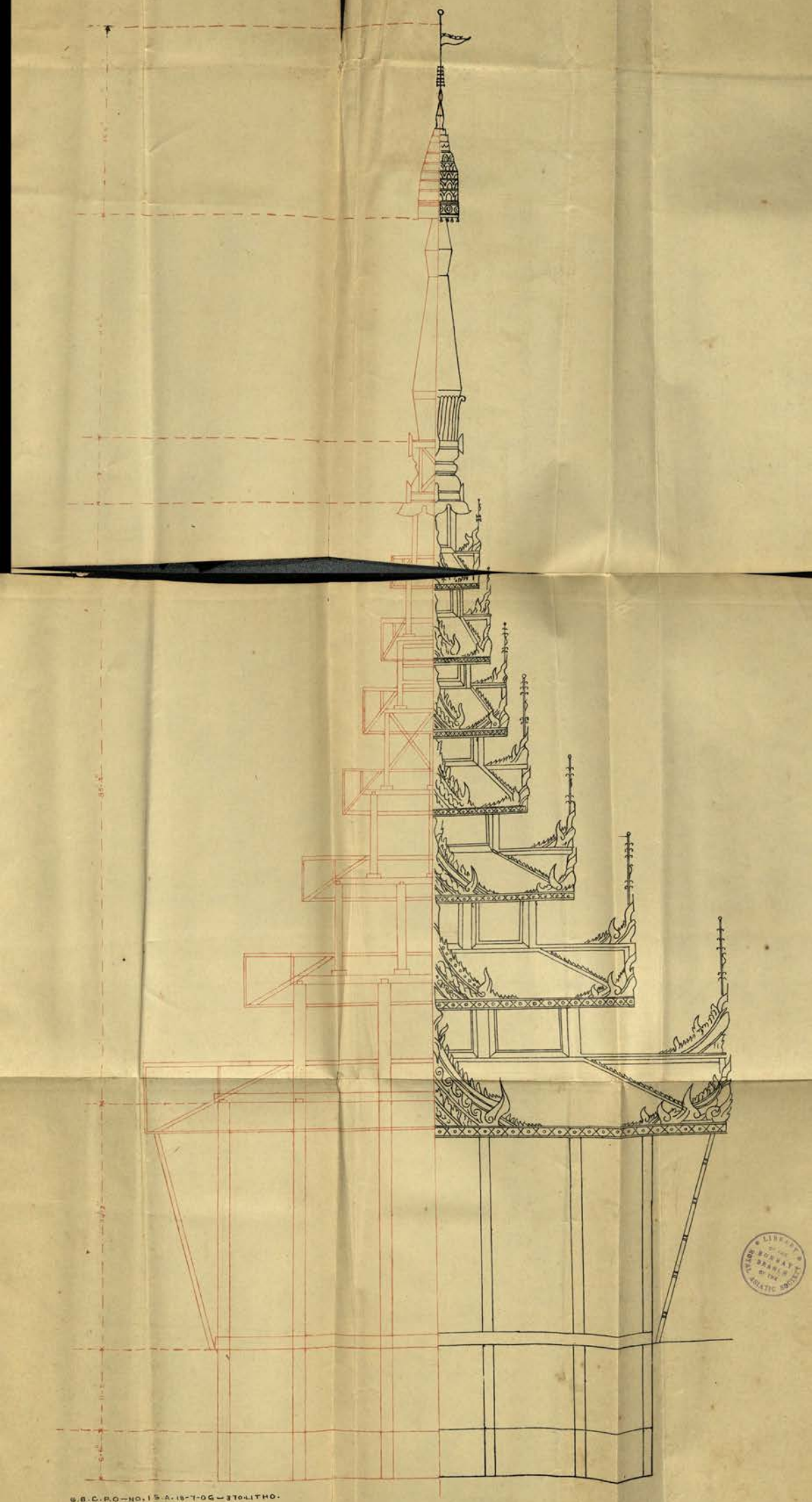
37. Of the 739 inscriptions mentioned in Appendix G, estampages were taken of 468. The lettering on the 271 odd broken pieces had been obliterated, and they had to be put aside. The value of this epigraphical find consists in the discovery of the missing inscriptions belonging to the Manuha Temple and Damayangi Pagoda of Pagan, which were built in 1059 A.D. and 1170 A.D., respectively, and which are now being maintained by the Public Works Department, as well as of the important inscriptions erected by King Kyanzittha, in 1107 A.D., at his birth-place, Payeinma village, now included in the Sagaing district. The inscriptions, of which estampages have been taken, will be deciphered and published in due course.

CAMP LASHIO :
The 7th June 1906.

TAW SEIN KO,
Superintendent, Archæological Survey, Burma.

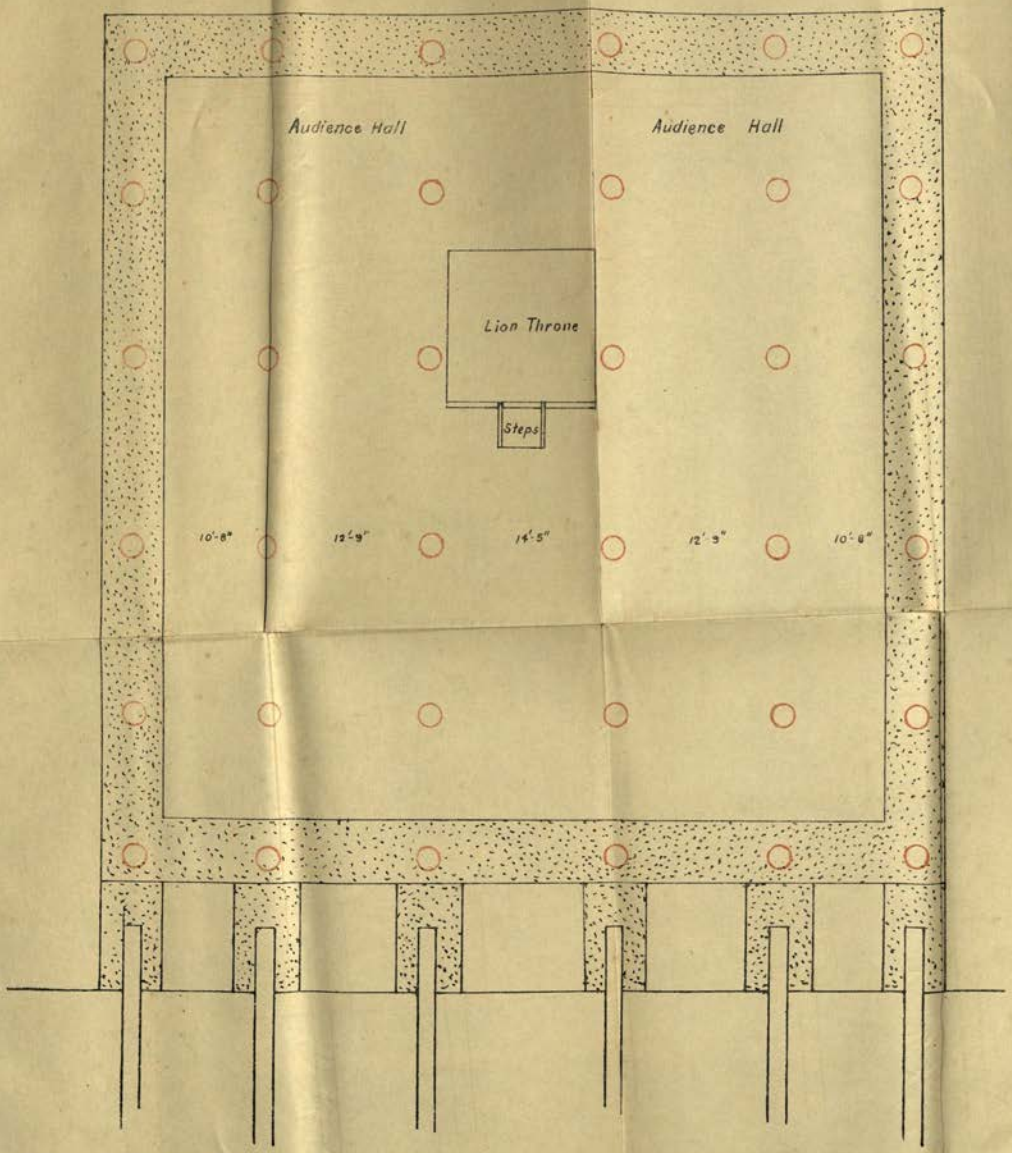
A. MANDALAY PALACE SPIRE

SCALE 8'=1"



LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

G.B.C.P.O—NO. 15-A-15-7-05—3704 LITHO.

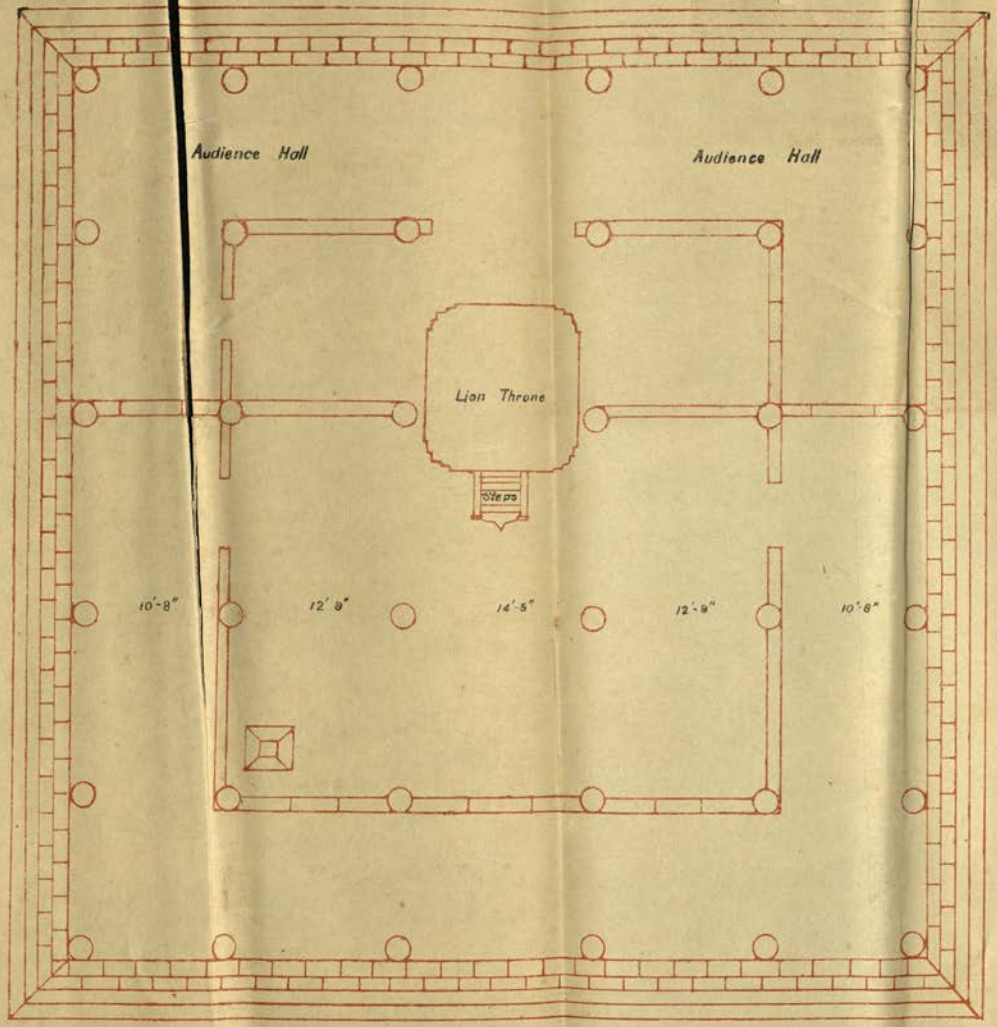


MANDALAY PALACE SPIRE

SCALE 8-1'

G.B.C.P.O—No. 1, S.A. 18-7-06—370.LITHO.

B(I) PLAN OF FLOOR



B(II) GROUND PLAN

APPENDICES

	Page.
APPENDIX A.—List of buildings of archæological, historical, or architectural interest to be maintained by the Public Works Department	14
APPENDIX B.—List of buildings of archæological, historical, or architectural interest, proposed by the Superintendent, Archæological Survey, to be maintained by Government	23
APPENDIX C.—Statement showing expenditure sanctioned and incurred on archæological works during 1905-06	25
APPENDIX D.—Cost of the Archæological Survey, Burma, under the main heads of the budget	26
APPENDIX E.—(a) List of drawings made by the Archæological Survey, Burma, during the year 1905-06	27
(b) List of photographs taken by the Archæological Survey, Burma, during the year 1905-06	28
APPENDIX F.—List of publications issued during the year 1905-06	30
APPENDIX G.—List of inscriptions, copper plates, coins, seals, etc., discovered or acquired during the year with an account of the manner in which they were dealt with or disposed of	41

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

APPENDIX A.

List of Buildings of Archæological, Historical, or Architectural interest to be maintained by the Public Works Department (1902-03).

Serial No.	District.	Township.	Town or village.	Nature of work.	Name.	Remarks by Superintendent, Archæological Survey.
1	2	3	4	5	6	7
1	Mandalay...	Mandalay...	Mandalay ..	Fort ...	The Palace and *Pyatthats* on the walls of Fort Dufferin.	The Mandalay Palace was removed from Amarapura in 1859. It was originally built by Shwebomin in 1845. Its architecture is unique and is derived mainly from Nipal and Magadha through Assam and Manipur.
2	Do. ...	Do. ...	Do. ...	Tomb ...	Tomb of King Mindôn.	King Mindôn died in 1878. He was the 10th of the Alompra dynasty, which was founded in 1753. Before he died, he left instructions that his body should be buried and not cremated, thus violating the time-honoured custom of burning the dead bodies of the members of the Royal family. The mausoleum erected over his remains within the Palace stockade is a fine piece of work in glass mosaic.
3	Do. ...	Do. ...	Do. ...	Do. ...	Tomb of Queen Sinbyumayin.	Sinbyumayin was the second Queen of Mindôn and mother-in-law of Thibaw. She died at Rangoon in 1900, and her body was permitted to be buried near Mindôn's tomb.
4	Do. ...	Do. ...	Do. ...	Do. ...	Tomb of Mèdawgyi.	Mèdawgyi was the mother-in-law of Mindôn. She died in 1874.
5	Do. ...	Do. ...	Do. ...	Do. ...	Tomb of Nanmadawgyi.	Nanmadawgyi was the chief Queen of Mindôn. She died in 1876 and was buried in the Palace stockade. Her tomb was the third erected within the sacred precincts of the Palace.
6	Do. ...	Do. ...	Do. ...	Monastery	Myadaung Kyaung or Queen's Monastery.	This monastery was built in 1885 by Supayalat, Queen of King Thibaw. It is a very fine specimen of Burmese architecture, and, for that reason, its conservation was ordered by Lord Curzon in December 1901.
7	Do. ...	Do. ...	Amarapura	Tomb ...	Tomb of King Bodawpaya.	King Bodawpaya reigned from 1781 to 1819, *i.e.*, for 38 years. His body was burnt on the site of the so-called "tomb," and the ashes were placed in a velvet bag and thrown into the river Irrawaddy.
8	Do. ...	Do. ...	Do. ...	Do. ...	Tomb of King Bagyidaw.	Bagyidaw was a grandson of Bodawpaya. He reigned from 1819 to 1837. His body was cremated on the site of his "tomb" and the ashes were thrown into the river Irrawaddy.
9	Do. ...	Do. ...	Do. ...	Do. ...	Tomb of King Shwebomin.	Shwebomin was the father of Kings Pagan and Mindôn, and reigned from 1837 to 1846. His body was cremated on the site of his "tomb" and the ashes were thrown into the river Irrawaddy.

APPENDIX A—continued.

List of Buildings of Archæological, Historical, or Architectural interest to be maintained by the Public Works Department (1902-03).

Serial No.	District.	Township.	Town or village.	Nature of work.	Name.	Remarks by Superintendent, Archæological Survey.
1	2	3	4	5	6	7
10	Shwebo ...	Shwebo	Shwebo ...	Tomb ...	Tomb of King Alaungpaya.	This King's name is also written Alompra. He founded the last dynasty of Burma, and reigned from 1753 to 1760. During his invasion of Siam he died at Kinywa in the Thatôn district. His body was carried back to Shwebo and burnt within the city walls.
11	Myingyan...	Pagan ...	Pagan ...	Pagoda ...	Ananda Pagoda...	Built by Kyanzittha in 1090 A.D. It contains stone sculptures of exquisite workmanship, representing scenes in Gautama Buddha's life, and terra-cotta tiles, representing scenes in the *Jâtakas* or previous existences of Buddha. It enshrines the images of the four Buddhas of the present world-cycle, and also a statue of Kyanzittha, its founder. Its plan, which is in the form of a Greek cross, and its architecture, which recalls the days of Jainism, are unique.
12	Do. ...	Do. ...	Do. ..	Do. ...	Manuha temple ...	It is situated at Myinpagan, which is about two miles to the south of Pagan. It was built by Manuha, the last of the Talaing Kings, in 1059 A.D., and contains a recumbent image of gigantic proportions representing Buddha in the act of entering Nirvâna.
13	Do. ...	Do. ...	Do. ...	Do. ...	Gawdawpalin Pagoda.	The Gawdawpalin pagoda was built by King Narapatisithu, who reigned from 1174 to 1198 A.D., in order to commemorate the ceremony of paying homage to the *manes* of his ancestors. Its history is recorded on a stone inscription.
14	Do. ...	Do. ...	Do. ...	Do. ...	Thatbyinnyu Pagoda.	"Thatbyinnyu" signifies "Omniscience," and is one of the attributes of Buddha. The pagoda was built by King Alaungsithu in 1144 A.D., after the model of temples in Northern India. It has five storeys: the first and second were used as the residence of monks; images were kept on the third; the fourth was used as a library; and on the fifth was constructed a pagoda containing holy relics. The building is thus a combination of a *stûpa* and *vihâra*, and its history is recorded on its walls.
15	Do. ...	Do. ...	Do. ...	Do. ...	Shwegugyi Pagoda	Built by King Alaungsithu in 1141 A.D., after the model, it is said, of the "sleeping chamber" of Buddha. Its history is recorded on its walls and also, in Pâli, on a stone. The lithic inscription is celebrated for the style and elegance of its composition.

APPENDIX A—continued.

List of Buildings of Archæological, Historical, or Architectural interest to be maintained by the Public Works Department (1902-03).

Serial No.	District.	Township.	Town or village.	Nature of work.	Name.	Remarks by Superintendent, Archæological Survey.
1	2	3	4	5	6	7
16	Minbu ...	Minbu ...	Minbu ...	Pagodas and *Nat* Shrines.	(*a*) Chanthagyi Pagoda. (*b*) Sudaungbyi Pagoda. (*c*) Shwetaza Pagoda. (*a*) Maung Yin Byo *Nat* Shrine. (*b*) Ywadawyin *Nat* Shrine.	Since 1892, an annual expenditure of Rs. 100 has been incurred by the Public Works Department on the repairs of these buildings. The same amount supplemented by local subscriptions will continue to be spent through the agency of the local elders, who are under the control of the Deputy Commissioner, Minbu. Of these buildings, the Chanthagyi pagoda only has any historical record. It was built by Mohnyinmindaya, King of Ava, in 1426, in order to commemorate his union with Shin Bomè, the beautiful Queen of his predecessor, Kale-Kyedaungnyo, who had fled to Mansettawya for refuge. The *Nat* shrines appear to be dedicated to tutelary deities of the pre-Buddhistic type.
17	Pegu ...	Pegu ...	Pegu ...	Inscriptions	Kalyâni inscriptions.	The Kalyâni inscriptions are situated at Zaingganaing, the western suburb of the town of Pegu. When whole, their average dimensions were about 7 feet high, 4 feet 2 inches wide, and 1 foot 3 inches thick. There are 70 lines of text to each face, and three letters to an inch. The language of the first three stones is Pâli, and that of the remaining seven is Talaing, being a translation of the Pâli text. These inscriptions were erected by Dhammaceti or Râmâdhipati, King of Pegu, in 1476 A.D., in commemoration of the consecration by Talaing monks, who had returned from Ceylon, of a *thein* or hall for the proper ordination of Buddhist monks in Burma.
18	Hanthawaddy.	Syriam ...	Syriam ...	Church ...	Old Portuguese Church.	The church was erected, in 1749-50, by Monseigneur Nerini, the second Vicar Apostolic of Ava and Pegu and a member of the Barnabite Mission, which laboured in Pegu during the 18th century. The major part of the expenses of the erection was borne by Nicolas de Aguilar, a wealthy Armenian merchant. The form of the building is thus described by Monseigneur G. M. Percoto, Missionary to the Kingdoms of Ava and Pegu and Bishop of Massulis : "In plan it consisted of a single nave, ornamented with arches and columns both inside and out. Its dimensions were as follows:—Length 81, breadth 31, height 40 French feet. It was intended to have had a domed roof, but the arrival of the Coromandel workmen, who were sent for to construct it, was prevented by the war which arose, and the roof was therefore completed in another style. The whole building was a marvel to the Peguans, but what they more especially admired was a spiral stair-case going up inside the tower."
19	Sagaing ...	Sagaing ...	Sagaing ...	Inscription	Ywataung inscription shed.	The shed covering the inscription was constructed, in 1900, by the Executive Engineer, Shwebo Division, at the request of the Superintendent, Archæological Survey, and is situated near the European cemetery at Ywataung. The lettering of the inscription, which dates from the 14th century A.D., has been somewhat obliterated.

APPENDIX A—continued.

List of Buildings of Archæological, Historical, or Architectural interest to be maintained by the Public Works Department (1903-04).

Serial No.	District.	Township.	Town or village.	Nature of work.	Name.	Remarks by Superintendent, Archæological Survey.
1	2	3	4	5	6	7
					Nil.	

APPENDIX A—continued.

List of Buildings of Archæological, Historical, or Architectural interest to be maintained by the Public Works Department (1904-05).

Serial No.	District.	Township.	Town or village.	Nature of work.	Name.	Remarks by Superintendent, Archæological Survey.
1	2	3	4	5	6	7
1	Mandalay	Mandalay	Mandalay	Tomb ...	Mèdawgyi's Tomb (Laungshe Queen's).	The Laungshe *Mibaya* was a Queen of Mindôn and mother of *ex*-King Thibaw. She was of Shan extraction, being a descendant of a daughter of the *Sawbwa* of Thibaw (*Hsipaw*). As Queen-Dowager, she enjoyed some power and a White House was built for her. She died in 1881, that is, three years after the accession of her son."
2	Myingyan	Pagan ...	Nyaung-u	Cave temple	Kyaukku-Ônhmin	This building is situated two miles to the east of Nyaung-u and is a structure of unique architecture. It contains one inscription, frescoes, and six stone figures representing scenes in Buddha's life. The first chapter of Dr. Forchhammer's Report on Pagan describes this temple. It says: "Narapatisithu erected only the upper two storeys in the 12th and Narasihapati the lateral terraces in the 13th centuries, but the lower seems to have existed before Anawrata (11th century). I believe the Kyaukku temple to be, like the Mahamuni shrine in Arakan, a remnant of North Indian Buddhism, which existed in Burma, before the introduction and establishment of the Southern Buddhist school from Ceylon and Pegu. The Kyaukku temple is often mentioned in Pagan history; it was the refuge of fugitive priests, Kings and nobles long after the conquest of Pagan by the Chinese and Shans. But all mention of it ceases with the death of the renowned Monk Ariyadhamma, who inhabited the cave temple till the year 998 B.E. (1637A.D.). The temple is built against the precipitous side of a deep ravine. It was originally dedicated as the residence of the celebrated Pamsukulamahâthera by King Narapatisithu in 1188 A.D."
3	Do. ...	Do. ...	Do. ...	Do. ...	Thamihwet-Ônhmin and Hmyathat-Ônhmin.	These structures are situated about half a mile to the south-east of Nyaung-u. They are subterranean passages which were used as residences by Buddhist monks in the almost torrid climate of Pagan. They are the Burmese counterpart of the cave temples of India. The Thamihwet-Ônhmin is a cave formed by digging into the side of a hill, and contains a stone inscription, frescoes and an image of Buddha. The Hmyathat-Ônhmin contains a stone inscription, and its principal feature is a zigzag corridor running throughout its length. The second inscription, which was in the cave, but removed into the jail after the annexation, should be restored to its original position. It is now standing outside the jail. These caves were constructed about the beginning of the 13th century A.D. They were in a fairly good condition up to the time of the British annexation of Upper Burma, as pilgrims used to resort to them for sight-seeing.
4	Mingyan ...	Pagan ...	Pagan ...	Pagoda ...	Mahâbodhi ...	This pagoda was built by Nandaungmya Min in 1198 A.D. after the model of the Temple at Budh Gaya in Bengal, and is the only specimen of its class to be found in Burma.

APPENDIX A—continued.

List of Buildings of Archæological, Historical, or Architectural interest to be maintained by the Public Works Department (1904-05).

Serial No.	District.	Township.	Town or village.	Nature of work.	Name.	Remarks by Superintendent, Archæological Survey.
1	2	3	4	5	6	7
5	Myingyan...	Pagan ..	Pagan ...	Pagoda ...	Mingalazedi ...	Built by Tayôkpyemin in 1241 A.D. and is noted for its beautiful terra-cotta tiles. It indicates the high water-mark of Burmese religious architecture, because it was constructed a few decades before the subversion of the Pagan Empire by the Mongols.
6	Do. ...	Do. ...	Do. ...	Do. ...	Bupaya pagoda ..	Erected by Pyusawdi, the third King of Pagan, who reigned in 168—243 A.D. on a spot where, according to tradition, grew a gigantic Bu or gourd creeper. Its luxuriant and persistent growth proved a serious obstacle to the extension of the cultivation of cereals in those days, and its complete eradication was ascribed to the efforts of Pyusawdi, who subsequently became the son-in-law and heir of King Thamôkdayit, the founder of Pagan. To commemorate the event, the pagoda was built by Pyusawdi. It has been repaired and renovated by successive kings. It stands on the river bank at Pagan, and is a conspicuous object and land-mark to navigators on the Irrawaddy.
7	Do. ...	Do. ...	Taungbi ...	Library ...	Bidagat Taik ...	This brick building was erected about 200 years ago and was used as a library. Its inner and outer walls are covered with frescoes illustrating the manners, customs, and dresses of a bygone age.
8	Do. ...	Do. ...	Minnanthu	Pagoda ...	Sulamani pagoda	It is situated about 4 miles to the south-east of Nyaung-u and contains frescoes, writings on the walls, and two stone inscriptions. It was built by Narapatisithu in 1183 A.D., and resembles the Thatbyinnyu Pagoda in plan.
9	Do. ...	Do. ...	Pwazaw ...	Do. ...	Damayazika	Built by King Narapatisithu in 1196 A.D. It is pentagonal at the base, and is decorated with beautiful terra-cotta tiles. It has mural writings and inscriptions.
10	Do. ...	Do. ...	Myinpagan	Stone Temple.	Nan Paya	This building, which is a small structure of exquisite proportion, is situated about two miles to the south of Pagan, and close to the Manuha Temple. According to tradition, it was used as the palace of the Talaing King Manuha, when he built the temple in 1059 A.D. The Nan Paya contains specimens of fine sculpture on stone. The head of the Brahma is engraved on the pillars, which are adorned with floral designs.
11	Do. ...	Do. ...	Do. ...	Pagoda ...	Nagayôn Pagoda	Situated at Myinpagan, about 2⅔ miles to the south of Pagan. It was constructed, in 1064 A.D., by Kyanzittha, who employed Indian architects. This building is the prototype of the Ananda Temple, and shows the evolution of the latter.
12	Do. ...	Do. ...	Thiyipyitsaya.	Do. ...	Lawkananda pagoda.	Built by Anawrata, the hero-King of Burma, in 1059 A.D. A tooth-relic obtained from Ceylon was enshrined in it. The pagoda is an ancient land-mark, because near it were anchored all vessels from Ceylon, Arakan and the Talaing country.

APPENDIX A—continued.

List of Buildings of Archæological, Historical, or Architectural interest to be maintained by the Public Works Department (1904-05).

Serial No.	District.	Township.	Town or village.	Nature of work.	Name.	Remarks by Superintendent, Archæological Survey.
1	2	3	4	5	6	7
13	Mandalay...	Mandalay...	Mandalay...	Remains of a monastery.	The compound gates of Atumashi *Kyaung*.	The Atumashi *Kyaung* or Incomparable Monastery was built by Mindôn Min, in 1857, at a cost of about five lakhs of rupees. The building was of wood, covered with stucco on the outside, and its peculiar feature was its being surmounted by five graduated rectangular terraces instead of the customary *pyatthat*. In it was enshrined a huge image of Buddha of dimensions prescribed in the Buddhist scriptures. It was made of the silken clothes of the king covered with lacquer, and its forehead was adorned with a diamond weighing 32 *rattis*, which was presented to King Bodawpaya, about a century ago, by Mahânawrata, Governor of Arakan. In the building were deposited, in large teak boxes, four sets of the Tripitaka, and the monastery was entrusted to the care of the late Pakan *Sadaw*. During the troubles following the annexation of Upper Burma, the valuable diamond disappeared, and the whole building, together with its contents, was burnt in 1890. The carved compound gates, however, are in a good state of preservation, and it has been decided to conserve them.
14	Do. ...	Do. ...	Do. ...	Monastery	Shwenandaw *Kyaung*.	Built by Thibaw, in 1880, mainly of materials obtained by dismantling the apartments occupied by Mindôn Min just before his death, at a cost of about one lakh and twenty thousand rupees. The whole building is heavily gilt and adorned with *kashi* or glass mosaic work. Its architecture compares very favourably with that of the Queen's Monastery in A Road.
15	Do. ...	Do. ...	Do. ...	Do. ...	Thudama *Kyaung*.	Built by Mindôn Min, in 1868, to be used as a refectory whenever ecclesiastical convocations were held in the Thudama *Zayat*. Some of the carvings are still in a fair state of preservation.
16	Do. ...	Amarapura	Amarapura	Do. ...	The Sangyaung, consisting of two buildings.	Built, in 1840, by the Chief Queen of Shwebo Min and her daughter. The latter became the Chief Queen of Mindôn Min. The Director-General of Archæology remarks: "They are older than the monasteries at Mandalay, and the style of their wood-carving is bolder. Glass panels, illustrating scenes in the *Jâtaka* stories, are let into the doors."
17	Do. ...	Do. ...	Do. ...	Remains of a Palace.	The remains of Bodawpaya's Palace.	Bodawpaya transferred his capital from Ava to Amarapura and built a new Palace in 1782. Its remains consist of two masonry buildings, namely, a *Pangôn* or Watch Tower, and a *Shwedaik* or Treasury.
18	Sagaing ...	Sagaing ...	Sagaing ...	Pagoda ...	Tupayôn Pagoda	Built by Narapati, King of Ava, in the 15th century. The Director-General of Archæology describes it as a "pagoda of very rare type in Burma and of peculiar architectural interest as marking a certain phase in the development of these structures." There are two valuable inscriptions near the pagoda.

APPENDIX A—continued.

List of Buildings of Archæological, Historical, or Architectural interest to be maintained by the Public Works Department (1905-06).

Serial No.	District.	Township.	Town or village.	Nature of work.	Name.	Remarks by Superintendent, Archæological Survey.
1	2	3	4	5	6	7
1	Myingyan...	Pagan ...	Pagan ...	Pagoda ...	Damayangyi Pagoda.	Built in 1170 A. D. by King Narathu, who was also called the "Kalagyamin," or the "King killed by the Kalas." While the construction of the pagoda was in progress, the King was assassinated by some Kalas, who were probably natives of Chittagong, and it was never completed. Most of the arches and the major portion of the structure are still sound. It is the biggest building of the kind in Burma, and attached to it are two inscriptions dated respectively 1205 and 1253 A. D. Its conservation was recommended by the Director-General of Archæology.
2	Do. ...	Do. ...	Do. ...	Do. ...	Ngakywè Nadaung	One of the five pagodas built by King Taungthugyi in the 10th century A. D., *i.e.*, to say, before Pagan fell under the influence of the Southern School of Buddhism. Its conservation was recommended by the Director-General of Archæology.
3	Do. ...	Do. ...	Do. ...	Do ...	Patothamya ...	One of the five pagodas built by King Taungthugyi in the 10th century A. D. Its walls are adorned with frescoes. Its conservation was recommended by the Director-General of Archæology.
4	Do. ...	Do. ...	Do. ...	Do. ...	Petleikpaya ...	Date of building unknown; probably about the 10th century A. D. Conservation recommended by the Director-General of Archæology.
5	Do. ...	Do. ...	Do. ...	Do. ...	Sapada Pagoda ...	Built in the 12th century A. D, by Sapada, a native of Bassein, who was ordained a Buddhist Monk in Ceylon, and who founded a sect at Pagan on his return to Burma. The pagoda was constructed after the model of a Singhalese shrine, and is the prototype of similar structures in the province. It is a land-mark in the history of Buddhism, and commemorates the religious intercourse between Burma and Ceylon.
6	Do. ...	Do. ...	Do. ...	Do. ...	Shwesandaw Pagoda.	First pagoda built by King Anawrata, after his conquest of Thatôn in the 11th century. It is said that some sacred hairs of Gautama Buddha, which were obtained from the Talaing country, were enshrined in it. The pagoda is also known as the Mahâpeinn o Ganesha pagoda, from the fact that each of

APPENDIX A—concluded.

List of Buildings of Archæological, Historical, or Architectural interest to be maintained by the Public Works Department (1905-06).

Serial No.	District.	Township.	Town or village.	Nature of work.	Name.	Remarks by Superintendent, Archæological Survey.
1	2	3	4	5	6	7
6	Myingyan...	Pagan ...	Pagan ...	Pagoda ...	Shwesandaw Pagoda.	the four corners of its lowest terrace is guarded by three Hindu gods, Brahma, Vishnu and Siva, the second being often identified with Ganesha. In the Burmese time, the shrine enjoyed a yearly revenue of Rs. 5,000, derived from its endowments. In 1882, however, the rents were appropriated by the Burmese Government for the public service, and it fell into a state of disrepair. The villagers of Kyaunggyi Ngaywa, in the Pakôkku district, where its *wuttagan* lands are situated, still make to the pagoda offerings of their first fruits.
7	Do. ...	Do. ...	Do. ...	Do. ...	Myinkaba Pagoda	Built by King Anawrata in the 11th century in order to expiate the crime of killing his predecessor and half-brother, Sôkkade, in battle. It is of bulbous form, and is situated on the Myinkaba *chaung*, which is so called because Sôkkade's corpse came floating down the stream together with his saddle. To the shrine are thus attached interesting historical associations, and its peculiar shape bespeaks its freedom from the influences of the Southern School of Buddhism, which was imported to Pagan after the conquest of Thatôn. It thus constitutes a dividing line between the Northern and Southern Schools of Buddhism at Pagan.
8	Do. ...	Do. ...	Do. ...	Do. ...	Seinnyet Pagoda...	A cylindrical structure of the 11th century, which is most interesting, both architecturally and historically. On the second terrace guarding the flower-vase at each corner is the figure of a lion, whose features are distinctly Chinese, while at each corner of the third terrace the wings of what looks like a winged dragon remain. On the bell-shaped dome, which is ornamented with ogres disgorging chaplets of pearls, the small figure of a Buddha of exquisite proportion, sits enshrined in a highly ornamented niche facing each of the cardinal points. Above this is a foliated capital, surmounted by a small *stúpa*, as in the case of Singhalese shrines. The pagoda represents a distinct stage in the development of Buddhist religious architecture in Burma, and reflects the streams of influences from China, Tibet, and Ceylon.

APPENDIX B.

Works of Archæological, Historical, or Architectural interest, proposed by the Superintendent, Archæological Survey, to be maintained by Government (1905-06).

Serial No.	District.	Name of work.	Remarks of Superintendent, Archæological Survey.
1	2	3	4
1	Mandalay ...	King Mindôn's *sayats* in the North Moat road (13 buildings).	The Director-General of Archæology recommends their conservation in the following terms : "In the North Moat road there are several *sayats* constructed of wood, with ornamental carvings on their eaves and gables. All are more or less in a state of dilapidation, but an attempt might be made to conserve a representative selection of them. They are said to have been built by Burmese Ministers in Mindôn's time, and to have been intended for religous functions, but their ownership should be enquired into before conservation works are begun. Some of the *sayats* will have to be dismantled, and the materials obtained from them might be used in repairing those selected for conservation. Although these buildings are not shown either on the Civil or Military Register, they are occupied by camp followers of the Regiments stationed at Mandalay, for whom other accommodation will have to be found, when these buildings are vacated."
2	Thayetmyo ...	Minhla and Gwegyaung forts.	These forts were constructed under the supervision of Captain Molinari, an Italian Engineer. When the third Anglo-Burmese War broke out in the autumn of 1885, the Burmese offered a stout resistance, at these two points, to the British Expeditionary Force under Sir Harry Prendergast. Until quite recently, the Minhla fort was used as a bazaar, and it was abandoned because cracks were observed in the walls. Measures of conservation might be carried out as cheaply as possible. The cracks should be grouted, and the walls made water-tight, and the vegetation, that is growing on them or within the enclosed space, should be destroyed. The rain-water, which falls within the enclosure, should be properly drained off, and a fence should be provided to prevent the entry of cattle.
3	Mandalay ...	Thabyedan fort ...	Excluding Fort Dufferin, this is the third fort, which I have proposed for conservation. I visited it in March 1905, and found it to be in a fair state of preservation. All the valuable metallic and wood work has been removed by thieves. Simple measures of conservation would be sufficient. The vegetation should be destroyed. The rooms should be cleared of cowdung and other rubbish. The rain-water should be drained off and the roof and walls should be made water-tight. A fence should be provided to prevent the entry ofcattle.
4	Sagaing ...	Lawkathayapu Pagoda.	Built in 1733 A.D., by Hanthawadiba-Min, the last King of the Nyaungyan dynasty of Ava, who was carried captive to Pegu by the Talaings. Repaired in 1778 A.D., by Singu Min, and, again, in 1853 A.D., by Mindôn Min. After the British annexation of Upper Burma in 1885-86, it was turned into a heliograph station. On the bell-shaped portion of the pagoda, a cutting about 20 feet deep was made by the Military authorities. This gap may now be filled up, and the building made water-tight by capping it with a well cemented low dome, which would admit of rain-water running off easily. The cost should not exceed Rs. 2,000.
5	Sagaing ...	Nanmyin or Watch Tower at Ava.	The site of the deserted Palace of Ava is now marked by a solitary masonry Watch Tower, which is about 90 feet high. It is all that remains of the stately and gorgeous Palace reared by Bagyidaw, the King, who had the temerity to declare war against the British in 1824 A.D. Ava was almost destroyed by an earthquake in 1838 A.D., and much damage was done to the Palace. Three years later, Ava was abandoned by Shwebo Min in favour of Amarapura. An expenditure of about Rs. 500 on the destruction of vegetation and on making the building water-tight by a judicious application of cement and plaster would preserve to us a specimen of the blending of Italian and Burmese architecture.

APPENDIX B—concluded.

Works of Archæological, Historical, or Architectural interest, proposed by the Superintendent, Archæological Survey, to be maintained by Government (1905-06).

Serial No.	District.	Name of work.	Remarks of Superintendent, Archæological Survey.
1	2	3	4
6	Sagaing ...	Ôkkyaung Monastery	Its official designation is Mahaung-mye-bônzan. It was built, in 1818 A.D., by Nanmadaw Mè Nu, the famous Chief Queen of Bagyidaw, for the residence of her religious Preceptor, the Nyaung-gan Sadaw. The earthquake of 1838 A.D. damaged it; and, in 1873 A.D., it was restored by Sinbyumayin, Queen of Mindôn, and daughter of Nanmadaw Mè Nu. The building is in a very fair state of preservation, and an annual expenditure of about Rs. 300 on its maintenance would considerably prolong its life. This is the only masonry Monastery I have proposed for conservation, and it is a fine specimen of its class.
7	Mandalay ...	Patodawgyi Pagoda, Amarapura.	Built by King Bagyidaw in 1820 A.D., and treasure worth about two lakhs of rupees was enshrined in it. It is decorated with glazed tiles, and is the largest building of its type in Upper Burma. Its premises contain a stone inscription setting forth its history, and a large brass bell. Its annual maintenance should not exceed Rs 500. Recently it was dug into by treasure-hunters, and the case is *sub judice*.
8	Mandalay ...	Salin Monastery, Mandalay Cantonments.	At page 7 of his Monograph on the "Wood-Carving of Burma," Mr. H. L. Tilly writes: "The Salin Monastery was built in 1876 A.D. by the Salin Princess and the carving with which it is adorned is probably the finest in Burma, and is a good example of work which has not been contaminated by European influence." A few of the carvings and eaves-boards on the multiple roofs have disappeared; otherwise the building is in a good state of preservation. The restoration of the missing carvings would not cost more than Rs. 500 and the cost of annual maintenance of the whole structure should not exceed Rs 200.

APPENDIX C.

Statement showing expenditure sanctioned and incurred on Archæological works during 1905-06.

No.	Work.	Sanctioned estimate for work.	Expenditure incurred during year.	Remarks.
1	2	3	4	5
		Rs.	Rs.	
1	Special repairs to Kyaukku-Ônhmin, Pagan ...	4,926	2,696	
2	Special repairs to Thamiwhet and Hmyathat-Ônhmins, Pagan.	1,985	1,129	
3	Special repairs to walls of Ananda Pagoda, Pagan ...	3,138	1,749	
4	Special repairs to walls of Thatbyinnyu Pagoda, Pagan	1,114	745	
5	Special repairs to Nagayôn Pagoda, Pagan ...	4,228	3,182	
6	Special repairs to Sulamani Pagoda, Pagan ...	9,834	10,053	
7	Providing gates to Thatbyinnyu, Gawdawpalin, and Shwekugyi Pagodas, Pagan.	358	358	
8	Erection of masonry pillars marking old Palace-sites at Pagan.	200	200	
9	Sign-boards in English and Burmese for 25 pagodas, Pagan.	75	75	
10	Cost of clearing jungle at Damayangyi, Shwesandaw, Patothamya, Mingalazedi, Damayazika and Seinnyet pagodas, Pagan, to admit of preparation of estimates.	1,000	1,000	
11	Annual repairs to Ananda, Thatbyinnyu, Shwekugyi, Gawdawpalin, Manuha and Nanpaya pagodas, and old and new Museums, Pagan.	1,395	1,395	
12	Erection of a masonry shed over Inscription stone in compound of District Court-house, Shwebo.	300	297	
13	Special repairs to masonry shed over Inscription stone near Mahananda Tank, Shwebo.	100	100	
14	Special repairs to masonry shed over Inscription stone near Singut Tank, Shwebo.	100	100	
15	Dismantling and reconstructing the Spire of Mandalay Palace.	68,542	41,592	Will be completed by 15th June 1906.
16	Annual repairs to tombs of Bagyidaw, Bodawpaya and Shwebomin at Amarapura.	327	320	
17	Annual repairs to tombs of Mindôn Min, Queen Nanmadawgyi, two Dowager-Queens and Queen Sinbyumayin at Mandalay.			
18	Annual repairs to Palace buildings, Mandalay ..	3,000	2,985	
19	Annual repairs to *pyatthats* on walls of Fort Dufferin, Mandalay.	2,000	1,996	
20	Clearing jungle around the pagodas at Tagaung, Ruby Mines district.	240	240	
21	Special repairs to King's Audience Hall, Mandalay Palace.	3,100	1,911	
	Total ...	1,05,962	72,123	

APPENDIX D.

Cost of the Archæological Survey, Burma, under the main heads of the Budget.

Main heads of Budget.	Provision in Budget for 1905-06.	Actual expenditure in 1905-06.	Balance remaining on 31st March 1906.	Remarks.
1	2	3	4	5
	Rs.	Rs. A. P.	Rs. A. P.	
Salaries.				
Superintendent, Archæological Survey ...	6,000	6,000 0 0	.....	
Establishment.				
Architectural Surveyor	1,800	1,690 0 0	110 0 0	Entertained from 23rd June 1905.
Clerks (3)	2,400	2,610 0 0	.....	Three months' privilege leave was granted to the clerk on Rs. 70 per mensem; and a substitute was appointed in his stead.
Draughtsman	600	600 0	.....	
Servants (4)	504	504 0 0	.....	
Allowances.				
Travelling allowance of Superintendent, Archæological Survey.	2,000	1,992 5 2	7 10 10	
Establishment	1,500	1,291 14 6	208 1 6	
Supplies and Services.				
Cost of Chemicals	3,000	336 9 0	2,663 7 0	
Purchase of photographs				
Preservation of Archæological remains ...	2,000	966 0 0	1,034 0 0	
Mandalay and Pagan Museums ...	1,200	.....	1,200 0 0	
Contingencies.				
Service postage	60	40 0 0	20 0 0	
Service telegrams	20	53 0 0	.....	
Miscellaneous	952	1,837 7 0	.....	
House-rent	1,920	2,000 0 0	.....	Rangoon office given up in January 1906, and a branch office engaged at Mandalay from November 1905 to March 1906.
Purchase of books for Archæological Library.	300	300 0 0	.....	All excess expenditure debited to anticipated savings in the Budget.
Total ...	24,256	20,221 3 8	4,034 12 4	

APPENDIX E.

(a) *List of drawings made by the Archæological Survey, Burma, during the year 1905-06.*

Serial No.	Description of drawings.	Scale.	Locality.	Remarks.
1	2	3	4	5
		Ft. in.		
64*	Front and side elevations of the native gun carriage at the eastern entrance to the Palace.	1 = $\frac{1}{8}$	Mandalay.	
65	Side elevation of Theingôn stone Pedestal ...	*Nil*	Myinpagan.	
66	Elevations of three funerary urns	1 = 4	Taungdwingyi.	
67	Plan of Somingyi monastery	10 = 1	Myinpagan.	
68	Glass Palace : drawing of glass mosaic railing ...	1 = $\frac{3}{4}$	Mandalay.	
69	Glass Palace : plan of Royal steps, front, side and sectional elevations.	1 = $\frac{1}{2}$	Do.	
70	Glass Palace : elevation of subordinate entrance in the Bee Throne Hall.	1 = $\frac{3}{4}$	Do.	
71	Glass Palace : plan of floor	10 = 1	Do.	
72	Chief Queen's apartments and coloured drawing of north panel.	1 = $\frac{1}{3}$	Do.	
73	Chief Queen's apartments : friezes at western end ...	1 = $\frac{1}{4}$	Do.	
74	Chief Queen's apartments : plan of floor ...	10 = 1	Do.	
75	Plan of Nandagyi Pagoda	5 = 1	Pagan.	
76	Cross section of Nandagyi Pagoda	5 = 1	Do.	
77	Plan of Abèyadana pagoda	10 = 1	Myinpagan.	
78	Longitudinal section of Abèyadana pagoda ...	10 = 1	Do.	
79	Plan of Nagayôn pagoda	10 = 1	Do.	
80	Longitudinal section of Nagayôn pagoda ...	10 = 1	Do.	
81	Plan of Ananda pagoda	20 = 1	Pagan.	
82	Sectional elevation of Ananda Pagoda	20 = 1	Do.	
83	Map of Pagan city showing position of pagodas ...	16 = 1 mile	Do.	
84	Elevation of central Spire, Mandalay Palace ...	8 = 1	Mandalay.	
85	Plan of central Spire, Mandalay Palace	8 = 1	Do.	

* Numbering continued from previous report.

APPENDIX E—continued.

(b) *List of photographs taken by the Archæological Survey, Burma, during the year 1905-06.*

Serial No.	Description of photographs.	Size of photographs.	Locality.	Remarks.
1	2	3	4	5
305*	Native gun carriage at the eastern entrance to the Palace.	8½ inches by 6½ inches ...	Mandalay.	
306	Tupayôn pagoda	12 inches by 10 inches ...	Sagaing.	
307	Inscription shed near Tupayôn pagoda	8½ inches by 6½ inches ...	Do.	
308	View of Somingyi monastery	12 inches by 10 inches ...	Myinpagan.	
309	Interior of Somingyi monastery	Do. ...	Do.	
310	Chief Queen's apartments: interior view of glass mosaic wall.	8½ inches by 6½ inches ...	Mandalay.	
311	Ditto ...	Do. ...	Do.	
312	Ditto ...	Do. ...	Do.	
313	Kyaukku-Ônhmin: showing image of Buddha ...	12 inches by 10 inches ...	Nyaung-u.	
314	Kyaukku-Ônhmin entrance	8½ inches by 6½ inches ...	Do.	
315	Thamiwhet-Ônhmin	12 inches by 10 inches ...	Do.	
316	Thamiwhet-Ônhmin: showing corridor	8½ inches by 6½ inches ...	Do.	
317	Hmyathat-Ônhmin	12 inches by 10 inches...	Do.	
318	Hmyathat-Ônhmin: showing corridor	8½ inches by 6½ inches ...	Do.	
319	Mahabodhi pagoda	Do. ...	Pagan.	
320	Mingalazedi pagoda	12 inches by 10 inches ...	Do.	
321	Terra-cotta tiles of Mingalazedi pagoda	8½ inches by 6½ inches ...	Do.	
322	Bricks inscribed with Burmese letters found at Mingalazedi pagoda.	Do. ...	Do.	
323	Bupaya pagoda	Do. ...	Do.	
324	Bupaya pagoda from the river	Do. ...	Do.	
325	Sulamani pagoda	12 inches by 10 inches ...	Minnanthu.	
326	Sulamani pagoda: frescoe paintings	8½ inches by 6½ inches ...	Do.	
327	Ditto	12 inches by 10 inches ...	Do.	
328	Sulamani pagoda: important repair works ...	Do. ...	Do.	
329	Damayazika pagoda	Do. ...	Pwazaw.	
330	Damayazika pagoda: terra-cotta tiles	Do. ...	Do.	
331	Ditto ...	6½ inches by 4¾ inches ...	Do.	
332	Nagayôn pagoda	12 inches by 10 inches ...	Myinpagan.	
333	South gateway of Nagayôn pagoda	6½ inches by 4¾ inches ...	Do.	
334	Image of Buddha in Nagayôn pagoda	12 inches by 10 inches ...	Do.	
335	Lawkananda pagoda	Do. ...	Thiyipyitsaya.	
336	Lawkananda pagoda: brick buildings in disrepair ...	8½ inches by 6½ inches ...	Do.	
337	Ditto ...	Do. ...	Do.	
338	Ditto ...	Do. ...	Do.	
339	Lawkananda pagoda: sitting image of Buddha in an out-building.	12 inches by 10 inches ...	Do.	
340	Damayangyi pagoda	Do. ...	Minnanthu.	
341	Damayangyi pagoda: north entrance	8½ inches by 6½ inches ...	Do.	
342	Damayangyi pagoda: shewing its two circuit walls ...	12 inches by 10 inches ...	Do.	
343	Ngakywè Nadaung	Do. ...	Pagan.	
344	Patothamya pagoda plinth	8½ inches by 6½ inches ...	Do.	
345	Patothamya pagoda: Central chamber	12 inches by 19 inches ...	Do.	
346	Petleikpaya	8½ inches by 6½ inches ...	Thiyipyitsaya.	
347	Shwesandaw pagoda: figure of Hindu god on the corner pedestal of 1st terrace	Do. ...	Minnanthu.	
348	Ditto ...	Do. ...	Do.	
349	Shwesandaw pagoda: dilapidated buildings ...	Do. ...	Do.	
350	Ditto ...	6½ inches by 4½ inches ...	Do.	
351	Ditto ..	Do. ...	Do.	
352	Seinnhet pagoda	12 inches by 10 inches ...	Myinpagan.	
353	Seinnyet pagoda: west corner of 2nd terrace ...	Do. ...	Do.	
354	Seinnyet pagoda: plaster mouldings of ogres on dome	Do. ...	Do.	
355	Seinnyet pagoda: foliated capital and *sikkhâra* ...	8½ inches by 6½ inches ...	Do.	
356	Shwesandaw pagoda: terra-cotta tile	6½ inches by 4⅛ inches ...	Minnanthu.	
357	Ditto	Do. ...	Do.	
358	Terra-cotta tiles of Ananda pagoda	Do. ...	Pagan.	
359	Tamani pagoda and *kyaung*	8½ inches by 6½ inches ...	Myinpagan.	
360	Tamani pagoda	Do. ...	Do.	
361	Payagôn near Damayazika pagoda	Do. ...	Pwazaw.	
362	Hnatat pagoda	Do. ...	Do.	
363	Nandagyi	Do. ...	Pagan.	
364	Atwinsigôn	Do. ...	Do.	
365	Pagoda found in excavating a mound near Nagayôn	Do. ...	Myinpagan.	
366	Ditto ...	Do. ...	Do.	
367	Excavation site at Kyinlo	Do. ...	Kannibauk.	
368	Small pagodas near Abèyadana pagoda ...	Do. ...	Myinpagan.	
369	Nathlaung *kyaung*: figures in the niches outside ...	Do. ...	Pagan.	
370	Ditto ..	Do. ...	Do.	
371	Ditto ...	Do. ...	Do.	
372	Ditto ...	Do. ...	Do.	

* Numbering continued from previous report.

APPENDIX E—concluded.

(b) *List of photographs taken by the Archæological Survey, Burma, during the year 1905-06.*

Serial No.	Description of photographs.	Size of photographs.	Locality.	Remarks.
1	2	3	4	5
373	Stone inscription in Museum	8⅜ inches by 6⅛ inches ...	Pagan.	
374	Do.	Do. ...	Do.	
375	Do.	Do. ...	Do.	
376	Do.	Do. ...	Do.	
377	Hnatat pagoda	Do. ...	Myinpagan.	
378	Stone inscription in Shwekugyi pagoda	Do. ...	Pagan.	
379	Frescoe painting in Kubyaukkyi pagoda	Do. ...	Do.	
380	Shwesandaw inscription	Do. ...	Do.	
381	Bupaya *Nats*	Do. ...	Do.	
382	Small mound near Abèyadana pagoda	Do. ...	Myinpagan.	
383	Shwesandaw pagoda: image of Buddha ...	Do. ...	Do	
384	Ananda Ôkkyaung	Do. ...	Pagan.	
385	*Nat* in Pagan Museum	Do. ...	Do.	
386	Thinliku pagoda	Do. ...	Do.	
387	Pedestal of an image in Theinpaya	6½ inches by 4⅝ inches ...	Myinpagan.	
388	Nanpaya temple	8⅜ inches by 6⅛ inches ...	Do.	
389	Nanpaya temple: stone window	Do. ...	Do.	
390	Nanpaya: stone carving on exterior	Do. ...	Do.	
391	Nanpaya: figure of Brahma on an interior pillar ...	Do. ...	Do.	
392	Nanpaya: floral design on an interior pillar ...	Do. ...	Do.	
393	Birth of Gautama Buddha (Ananda pagoda) ...	Do. ...	Pagan.	
394	Gautama's interview with Rishi Kaladevila shortly after his birth (Ananda pagoda).	Do. ...	Do.	
395	Gautama's renunciation of the world (Ananda pagoda).	Do. ...	Do.	
396	King Kyanzittha, founder of the Ananda temple, Pagan	Do. ...	Do.	
397	Shin Arahan, Father Confessor of Kyanzittha, founder of the Ananda temple, Pagan.	Do ...	Do.	
398	Kyaukku temple	Do. ...	Nyaung-u.	
399	Kyaukku: eastern stone window	Do. ...	Do.	
400	Kyaukku: exterior frieze	Do. ...	Do.	
401	Do.	Do. ...	Do.	
402	Kyaukku: jambs of the entrance	Do. ...	Do.	
403	Do.	Do. ...	Do.	
404	Kyaukku: carving at basement of pillar ...	Do. ...	Do.	
405	Setkudaik or lecture hall of King Kyazwa ...	Do. ...	Kôndangyi.	
406	Pedestal of an image in Tazaung *Kyaung* now in ruins.	6⅝ inches by 4⅝ inches ...	Wetkyi-in.	
407	Abèyadana pagoda	12 inches by 10 inches ...	Myinpagan.	

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APPENDIX F.

List of publications issued during the year 1905-06.

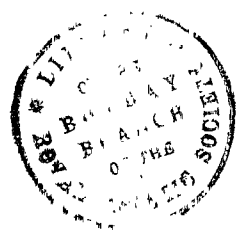
Report on Archæological work in Burma for the year 1904-05
Monograph on the Stone Carving of Pagan.

APPENDIX G.

List of inscriptions, copper plates, coins, seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of.

Near the Singyo-Shweku Pagoda at Amarapura, 739 stone inscriptions, including odd fragments, were discovered. They were collected together by King Bodawpaya from various parts of the country, about 100 years ago. Estampages were taken of the entire inscriptions and the stones were preserved *in situ*. In the collection, no inscriptions were found antedating the 11th century A. D. If arranged according to localities, the numbers of the stones would be as follows:—

Mandalay	8
Sagaing	51
Shwebo	8
Upper Chindwin	1
Lower Chindwin	3
Meiktila	3
Kyauksè	25
Yamèthin	5
Myingyan	42
Pakôkku	4
Magwe	1
	151
Unclassified according to districts	317
Odd broken pieces	271
Total ...	739



G. B. C. P. O.—No. 1, Supdt., A. S., 25-7-1906—370—A. D. C.